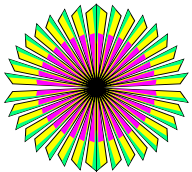


Aln8bak News©

COWASUCK BAND - PENNACOOK / ABENAKI PEOPLE
COWASS North America, Inc. - P.O. Box 52, Alton, NH 03809

January	<i>Alamikos</i>	Greeting Time Moon
February	<i>Pia8dagos</i>	Falling Branch Moon
March	<i>Mozokas</i>	Moose Hunting Moon



Winter	<i>Pebon</i>
In Winter	<i>Peboniwi</i>

Spring	<i>Siguan</i>
In Spring	<i>Siguniwi</i>

This Issue - Headline Articles

Language Camps

Regional Legislation

Indian Politics In Action

Community News

Note: This issue was delayed to allow for some of the significant legislative issues to come to some reportable conclusion. Unfortunately we spend two months of our time attempting to report the latest news and these issues are still in flux and lingering on into May. As a result some of the articles in this issue are beyond the reporting time period of January through March.

Tribal Actions and Government

COWASS North America

The Abenaki Nation of Vermont

➤ Band Citizenship Review & Approval

The review and approval process for Citizen applications and Band identification cards is still in progress by our part time volunteers. We expected to have more time to devote to this process, but our work load related to legislative issues have taken precedence, as this newsletter can attest.

We reiterate, those that re-applied to the Band should not be concerned at this time. The Grand Council is still working on citizenship issues. This process has become very tedious as we review every application.

If you have concerns about your citizenship status you can contact us directly at our headquarters so that we can personally answer you in detail.

➤ Meetings - *Bodawazin*

Council meetings and other work project sessions will be held during the dates noted on the enclosed schedule, the website, and through email messages. To be informed please send us an email message to cowasuck@cowasuck.org so that we can put you on our email address list.

➤ Citizenship & Genealogy Committee

Notice to Citizens & Members: If you have not reapplied for citizenship / membership or have not maintained your mailing address with us you have been removed from our records.

➤ West Coast Council Report

Hello to my relatives everywhere. My prayers are for us all during these long days of winter that have refreshed Mother Earth for the summer months ahead. Praying is our way of remembering our relatives. Our ancestral ways are our heart filled gifts of our nation's very precious existence. Each day exists for us. So does opportunity for our nation's strength to grow and to be heard through our ability to speak and participate in our tribe's direction of reclaiming our cultural ways and ceremonies. I rejoice in the gift of ceremony, drumming, and in the politics of tribal council here in the West.

This gives me the insight of how blessed my tribal relatives in the East must be. Your blessings are

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being able to participate in the great circle of our tribal culture.

Know this my relatives, remember that these precious ceremonies are a gift to you. They are the gifts of being together and to be in the homeland of our ancestors. You can touch the earth where our ancestors walked. The spirits of our ancestors are with you as you walk our ancestral ways. The voices of the ancestors can be heard with each breath of the woodland air that you take into your lungs. You can drink the waters from the lakes and the streams. You can hunt and fish to provide for your families, in freedom as our ancestors once did.

Tell me my relatives, when you seek answers to life's troubles that seem too great to understand, do you see our ancestors as you pray to the Creator?

I walk this land, the land I was born to here in the West and think of our people and the gift of having each other and the woodlands to love and protect. They are there for you and the strength you seek is the strength that comes from our gift of the woodlands, our tribe, and its future.

How we will go on together? I am hoping the ancestors are smiling on us, for they know we are strong. For me, my belief is that they have watched all of us through time. I believe they have seen how much we have reclaimed of our ways, and each little step we have taken together. It is also my belief they give us strength to encourage us to go on to new levels of success for our future for us all and for them.

Many feel the weight and burden of responsibility as they go forward to rebuild our nation. They are proud of our past and see our continued existence into the future. Pray for them, give them words of encouragement. Please thank them with a helping hand if needed, so they feel the kinship of all of their relatives so we all can go forward as a tribe. To those who gladly take the responsibility of our future, please look within the world of what you have done to see your amazing accomplishments. As you look back, try not to feel in awe of how hard it seemed. Be amazed at what has been done! Look at what we can do as we go forward together for the ancestors.

The woodland way of life is demanding. We must work daily to survive and protect our way of life. I believe that the ancestors worked just as hard and knew that they had to go on day after day with this work to ensure the survival of our people. Look to the sacred ceremonies and gatherings to help you gather your strength that you need to go forward with our daily tasks. Let the drums be heard, gather, and

dance together. Join in prayer, in the Sacred Sweat lodge of unity and purify your body of the negatively of despair and fatigue. Do not over heat the lodge, these ceremonies are blessings of prayer. Do not make the lodge a place of suffering as most believe it is for. Make the Sweat lodge a place where men, women, and children can feel good about our ceremonies and that they can not wait to come back again. When the children are at the lodge the ancestors are happy, let the children come in and out as needed. Be patient with the children as the ancestors are with us, in our walk towards them.

After gathering together in any ceremony do not be sad about leaving, plan to gather together again soon. Take the strength of our ways with you when you leave. Know that we will soon gather again to dance, sing, and talk together. Take the heart beat of our tribe with you in all you do. Do not fear going forward into the everyday world after the ceremony or gathering. Go with our nation's future in your head, heart, and hands. Do not fear the world, embrace being part of it. No matter what you do in life or work, know you are helping your tribe by being a positive force in the world. Be the best at what you do, for you are the representing your ancestors past, present, and future. Make a difference for the future as an Abenaki. If others are afraid to help, ask if you can be a good example for them. But if you act in their behalf never complain. The road of life has potholes of negativity. Learn to go around the bumps and holes. Gather the good medicine of tribal unity. Gather in ceremony to fill the potholes that trip us along our true path. We are a determined people. To all my ancestors everywhere let us be reborn each day with a prayer as a blessing as you breathe, walk, and work for our future.

From the Sub-Chief of the Pacific West Coast Descendants of the Eastern Woodland Cowasuck Band of Pennacook Abenaki Families (Descendants of First Nations Discovered) Bobby Pease Phone: (530) 409-6231 Email: RbPea9@aol.com Mailing: P.O. Box 1270, El Dorado, CA 95623

➤ Aln8bak News

The cost of printing and mailing the Aln8bak News is over \$20 (\$25 international) per year. Note: International donations must be made using International Postal Money Orders in U.S. dollars. Donations and newsletter subscriptions can be made through the mail but also can be made on the website using the online PayPal credit card system. The PayPal system charges fees for processing these donations, so we appreciate more than the recommended donation to cover the fees as well. In

consideration to our subscribers, online issues of the Aln8bak News are being delayed 3 months before they are posted.

Thank You - to all of our readers that have made donations to support the newsletter.

At the end of your name line on the mailing label there will be a +1011, +0612, etc. this indicates the year (month and year - such as October 2011 or June 2012) that your subscription ends. The label may also indicate <<LAST ISSUE>> or <<RENEW NOW>> as a reminder to contact us about your subscription.

➤ Contributions

Thank You, to all of our readers - the Band and all of our activities are funded by contributions and donations. Your financial donations and assistance are critically needed more than ever to deal with the many issues that the Band faces.

It is with your help that we are trying to keep the Band projects, programs, and research ongoing. For example, to keep our Language Program and the Aln8bak News going we have a critical need to raise \$8,000 per year. So, please consider giving to our Band, every donation helps, no matter how small.

Any donations given to us are tax deductible as allowed by IRS regulations. COWASS North America is an IRS 501(c)3 non-profit charitable organization (FEIN # 223229024).

➤ Band Headquarter Progress Report

Winter left us earlier this year, as the snow disappeared by April 1st. This cut off our unlimited debris burning season and we are now working under fire permit regulations. Late Winter storms caused several dead or sick trees to break and add to this year's cleanup efforts. Most of this wood is good firewood so we will cut and stack it for future use.

This Spring we have shifted our attention to working inside and making improvements to our house and headquarters. As this work progresses we will be updating what we are doing.

➤ Ik8ldimek Program - Prison Outreach

Inmate correspondence must be directed to the Cowasuck Band Elders Council at PO Box 52, Alton, NH 03809-0052.

Federal Report -

We continue to make periodic visits to the FMC Devens facility at Devens, Massachusetts. The

Native Circle is always changing and getting larger. We have made many new friends over the years that we have been working with within the Federal Bureau of Prisons.

We wish that we could visit more often but the travel distance and our extremely busy work schedule now makes our visits more infrequent.

Cowasuck Band Events - 2010

The Band Council has decided to revise our plans for all future public entertainment events and to return exclusively to Band family and Abenaki community activities and educational events. Events will be noticed as required and applicable through email messaging, telephone calls, and this newsletter.

We encourage all Band citizens to participate and support our Band activities. For event directions, information, and details contact us at (603) 776-1090 or check our website at www.cowasuck.org.

Educational Programs

We are continually seeking people in New England that are interested in learning to drum and sing Abenaki and Wabanaki songs. We are also looking for people that are interested in learning the Abenaki language as well as traditional crafting. Interested parties can contact our headquarters for details.

Abenaki Language Camps

The first Abenaki Language Camp of 2010 will be held at Jeanne and Doug Brink's place in Barre, Vermont on May 14th through the 16th. The theme of this Camp will be Abenaki words related to Basket Making.

On June 18th through 20th the second annual N'dakinna Spring Abenaki Language Camp Gathering, will be held at the N'dakinna Education Center in Greenfield Center, New York. RSVP, details, and inquiries to: www.westernabenaki.com

The third annual Wijkadoak Summer Abenaki Language Camp Gathering, will be held on July 12 - 16 at Route 114, Warner, New Hampshire. RSVP, details, and inquiries to www.wijkadoak.com

The last language camp scheduled will be tentatively held on September 25-26 at our headquarters at 840 Suncook Valley Road in Alton, New Hampshire. The details are still pending.

If you are interested in future language events watch for announcements at www.wijkadoak.com or

contact Jesse Bruchac at www.westernabenaki.com or Sherry Gould at sherrygould@tds.net or Paul Pouliot at cowasuck@cowasuck.org.

Regional Legislation

The following two articles are about legislative proposals related to "Indian Commissions" in New Hampshire and Vermont. Each state has unique political situations that have created these legislative efforts.



HB1610 Supporters in the New Hampshire State House

New Hampshire Commission on Native American Affairs HB1610 -

The first hearing on HB1610 was held by the New Hampshire House of Representatives State-Federal and Veterans Committee on February 11th and was voted on February 18th. The legislation received a favorable vote from the Committee, 17-0.

Unfortunately during the review process the original wording of the bill was changed so that the governor "may" select 5 commissioners from the list of 15 developed by the Native community and the remaining 2 can be non-Indians and anyone the governor wishes. The other changes were to remove any wording that recognizes the Abenaki.

Following the favorable Committee vote, HB1610 was sent to the full House of Representatives. The bill was read, debated, and voted on March 10th. The bill passed by a 201 to 132 vote that was strongly along Democratic versus Republican party lines. Most of the Republican opposition was voiced from fraudulent information submitted by a couple of dissentients and out-of-state trouble makers.

One opponent, New Hampshire Representative Rick Ladd of Haverhill, New Hampshire claimed that he was representing all the Indian tribes of his district. On the House floor he stated that they were the: Abenaki Nation of Missisquoi St. Francis Sokoki Band; the Koasek Traditional Band of the Koas Abenaki Nation; the Nulhegan Band of the Abenaki Nation; and the ELNU Abenaki Tribe of the Koasek. It seems that this New Hampshire representative was so poorly scripted about what to say that he forgot what state-house he was in.

This was the type of mis-information that was presented in the debate. One of the other fraudulent claims made was that there is Abenaki Indian land in trust and ready to be developed into a casino. The assertion was that this bill was a sneaky effort to establish an Abenaki Indian casino in New Hampshire. This was a blatant lie considering that there is no such Abenaki land. Furthermore, the U.S. Supreme Court ruled in 2009 that no land can be put in trust if it did not already exist prior to 1934 as land owned by a federally recognized Indian group.

Following the House vote the bill was sent to the Senate Committee on Executive Departments & Administration for a public hearing on April 13th. The hearing appeared to go well and there was no opposition testimony given. The Senate committee vote was scheduled to follow but it was delayed to April 21st. During this committee's executive session HB1610 was put into "interim-study" without an appropriate or detailed explanation. Following this session an explanation was offered that there was an undisclosed opponent's position to the bill that would not be made public in the Senate testimony.

This Senate committee position forced the many HB1610 legislative supporters in the House and Senate to find out what issues were so important that they would over ride all of the favorable testimony from a wide variety of state, public, and Indian community supporters. It was later disclosed that it was the one opponent that claimed to represent all the Abenaki of the region and that in their opinion the creation of a commission was an "exclusive act" that they could not support.

It seemed so strange that the identified opponent has been aggressively pushing for an "exclusive" recognition agenda in Vermont. In light of the fraudulent testimony that was given in the two states, the New Hampshire legislature decided to take a very conservative position on all Indian affairs and politics. As a result the original HB1610 bill was extensively rewritten as an amended bill by the Senate.

Through the hard work, dedication, and collaborative efforts of our Indian community, as well as the strong support from our legislative leaders and many non-Indian organizations and agencies, we were able to keep this bill going forward in a constructive way.

As amended, the bill still benefits all of the Indian community and maintains its extremely inclusive nature. The key issues in the amended HB1610 are that: the commission has no vested authority; the commission size was increased to 15 members, 5 of which represent various state functions; the Indian community will not be providing a list of recommended candidates for the commission; the commission has a 3 year sunset termination provision set for July 1, 2013; there is absolutely no recognition of the Abenaki; and, the Indian community in New Hampshire is not and will not be considered a minority population. The major changes are highlighted in **bold**.

Note this is the latest version of HB1610 that was proposed and voted on unanimously by the Senate on May 5th. It will now go to the House committee and House for a vote to approve the Senate version. The Senate amendment version is as follows:

Floor Amendment to HB 1610-FN (1884s)
Amend the title of the bill by replacing it with the following:

STATE OF NEW HAMPSHIRE
In the Year of Our lord Two Thousand Ten

AN ACT establishing a New Hampshire commission on Native American affairs.

Be it Enacted by the Senate and House of Representatives in General court convened:

1 New Subdivision; Department of Cultural Resources; New Hampshire Commission on Native American Affairs. Amend RSA 21-K by inserting after section 23 the following new subdivision:

New Hampshire Commission on Native American Affairs

21-K:24 New Hampshire Commission on Native American Affairs Established.

- I. **In order to recognize the historic and cultural contributions of Native Americans to New Hampshire, to promote and strengthen their own heritage, and to further their needs through state policy and programs, there is hereby established the New Hampshire commission on Native American affairs.**
- II. **The commission shall consist of 15 members who derive from geographically diverse areas of the state and are representative of the diverse**

groups, organizations, and individuals knowledgeable about Native American history, culture, and affairs as follows:

- (a) **The director or designee of the division of travel and tourism development;**
- (b) **The director or designee of the Native American Program at Dartmouth College;**
- (c) **An archeologist appointed by the director of the division of historical resources;**
- (d) **The director or designee of the state council on the arts;**
- (e) **A genealogist appointed by the New Hampshire Society of Genealogists;**
- (f) **Ten (10) members from the public at large, who shall be representatives from Native American community, appointed by the governor from recommendations prepared by the director of the division of historical resources. All interested individuals shall submit a letter to the Director of the Division of Historical Resources stating why they wish to be considered and their qualifications accompanied by three letters of recommendation.**

- III. Each member of the commission shall serve a 3-year term, and no member shall serve more than 2 consecutive terms. A vacancy occurring other than by expiration of term shall be filled in the same manner as the original appointment was made but for the unexpired term only. Initial appointments by the governor shall be for staggered terms of one, 2, or 3 years. Members of the commission shall serve without compensation.
- IV. For voting purposes a quorum shall be 9 members
- V. At the first meeting, which shall be called by the first named member of the commission within 45 days after the completion of the naming of the commission members, members of the commission shall elect a chairman, secretary, and treasurer. Officers are elected for a one-year term but may be elected to serve an additional term. All officers of the commission shall be elected by a majority vote of the members.
- VI. The commission shall:
 - (a) Review and study local, state and federal issues common to Native Americans and persons of Native American descent who are residing in this state.
 - (b) Develop recommendations to assist state agencies with the preservation and protection of Native American artifacts and burial grounds under the Native American Graves Protection and Repatriation Act of 1990, P.L. 101-601.
 - (c) Assist Native American groups, organizations, and individuals in New Hampshire with:
 - (1) Securing social services, education, employment opportunities, health care, housing, cultural opportunities and census information as available at both the state and federal level, including assistance in determining eligibility for the Indian Child Welfare Act of 1978, 25 U.S.C.,

section 1902 et seq.

(2) Establishing and/or continuing programs concerning Native American history, culture, and affairs, including those offered through the United States Department of Education Office on Indian Education pursuant to Title VII of the Elementary and Secondary Education Act established in 1972.

(3) Promoting and strengthening the creation, display, and sale of Native American arts and crafts, and providing educational information to artisans and marketing outlets promoting the legal labeling of such products as Indian or Native American produced, as provided in 18 U.S.C. section 1159(c) (3) (B) and 25 U.S.C. section 305e (d) (2) as well as determining eligibility for the Indian Arts and Crafts Act of 1990, P.L. 101-644, and receiving assistance and support from the Indian Arts and Crafts Board, as provided in 25 U.S.C. section 305 et seq.

- VII. The commission shall meet at least 4 times a year and at any other times at the request of the chairperson or by 7 members of the commission. Notice of all meetings and minutes of such meetings shall be posted on the New Hampshire department of cultural resources website.
 - VIII. The commission is authorized to accept any gifts, grants, or donations from any public or private source, provided that such gifts, grants, or donations shall be used exclusively to advance the commission's purpose and duties. Information concerning the receipt of any gifts, grants, or donations shall be posted on the department of cultural resources website.
 - IX. Beginning November 1, 2011, and each year thereafter, the commission shall submit an annual report of its activities, findings, and recommendations to the governor, the speaker of the house of representatives, the senate president, the commissioner of the department of cultural resources, and the state library. The annual report shall be approved by a majority vote of the commission and shall be posted on the department of cultural resources website.
 - X. The commission shall be administratively attached to the department of cultural resources.
 - XI. Nothing in the purposes and duties of the commission shall be interpreted to provide any Native American with any other special rights or privileges that the state does not confer on or grant to other state residents. The authority to grant state tribal status or recognition under section 104 of the Indian Arts and Crafts Act of 1990, 18 U.S.C. section 1159(c)(3)(B), is reserved solely to the state of New Hampshire general court.
- 2 Repeal. RSA 21-K:24, relative to the New Hampshire commission on Native American affairs, is repealed.**
- 3 Effective Date.**

I. Section 2 of this act shall take effect July 1, 2013.

- II. The remainder of this act shall take effect upon its passage.

Note: This copy is the latest that was available, the actual bill may have other amendments during the House of Representatives final legislative vote.

Vermont Legislation - S.222

As this bill worked its way through the Vermont legislature there was an outcry that the Bill was "not inclusive" and was proposed exclusively for only four groups. They are now being informally called the "FAB 4" by the greater Indian community. In spite of the widespread opposition to S.222, the Senate unanimously approved the S.222 as it was initially written.

When S.222 went to the House Committee on General, Housing and Military Affairs it was met with considerable opposition and several hearings were held to get opponent testimony that was ignored by the Senate. The latest bill revision indicates that it was rewritten to remove the exclusivity of the named four groups and it created a formal method to recognize Vermont Indian groups. As it stands the amended bill passed through the legislature and is now awaiting the governor's signature of approval.

House Calendar Wednesday, April 28, 2010

S.222 - An act relating to recognition of Abenaki tribes

Representative Kesha Ram of Burlington, for the Committee on General, Housing and Military Affairs, recommends that the House propose to the Senate that the bill be amended by striking all after the enacting clause and inserting in lieu thereof the following:

Sec. 1. 1 V.S.A. § 851 is amended to read:

§ 851. FINDINGS

The general assembly finds that:

(1) At least 1,700 Vermonters claim to be direct descendants of the several indigenous Native American peoples, now known as Western Abenaki tribes, who originally inhabited all of Vermont and New Hampshire, parts of western Maine, parts of southern Quebec, and parts of upstate New York for hundreds of years, beginning long before the arrival of Europeans.

(2) There is ample archaeological evidence that demonstrates that the Missisquoi Abenaki were indigenous to and farmed the river flood plains of Vermont at least as far back as the 1100s A.D.

(3) The Western Abenaki, including the Missisquoi, have a very definite and carefully maintained oral tradition that consistently references the Champlain valley in western Vermont.

(4) State recognition confers official acknowledgment of the longstanding existence in Vermont of Native American Indians who predated European settlement and enhances dignity and pride in their heritage and community.

(5) Many contemporary Abenaki families continue to produce traditional crafts and intend to continue to pass on these indigenous traditions to the younger generations. In order to create and sell Abenaki crafts that may be labeled as Indian-or Native American-produced, the Abenaki must be recognized by the state of Vermont in order to gain approval by the Indian Arts and Crafts Board (IACB) of the Bureau of Indian Affairs.

(6) State recognition will also increase access to federal programs and resources to Vermont tribes that support culture and language preservation, social services, education, and other benefits.

(7) In May 2006, the general assembly passed S.117, Act No. 125, which created the Vermont Commission on Native American affairs and recognized the Abenaki and all other Native American people living in Vermont as a minority population. According to Indian case law, recognition as a racial minority population prevents the group from being recognized as a tribal political entity, a designation that would provide the group with access to federal resources.

(8) According to a public affairs specialist with the U.S. Bureau of Indian Affairs (BIA), state recognition of Indian tribes plays a very small role with regard to federal recognition. The only exception is when a state recognized a tribe before 1900.

(9) At least 15 other states have recognized their resident indigenous people as Native American Indian tribes without any of those tribes previously or subsequently acquiring federal recognition.

(10) State-recognized Native American Indian tribes and their members will continue to be subject to all laws of the state, and recognition shall not be construed to create any basis or authority for tribes to establish or promote any form of prohibited gambling activity or to claim any interest in land or real estate in Vermont.

Sec. 2. Chapter 23 of Title 1 is amended to read:

Chapter 23. Native American Indian People

Sec. 3. 1 V.S.A. § 852 is amended to read: § 852. VERMONT COMMISSION ON NATIVE AMERICAN AFFAIRS ESTABLISHED; AUTHORITY

(a) In order to recognize the historic and cultural contributions of Native Americans to Vermont, to protect and strengthen their heritage, and to address their needs in state policy, programs, and actions, there is hereby established the Vermont commission on Native American affairs (the "commission").

(b) The commission shall be composed of nine members appointed by the governor for staggered two-year terms from a list of candidates compiled by the division for historic preservation. The governor shall appoint members who reflect a diversity of affiliations and geographic locations in Vermont. A member may serve

for no more than two consecutive terms. The division shall compile a list of candidates who apply to the division are residents of Vermont, and of documented Native American ancestry.

(c) The commission shall:

(1) Elect a chair each year.

(2) Participate in protecting unmarked burial sites and to designate appropriate repatriation of remains in any case in which lineal descendants cannot be ascertained.

(3) Provide technical assistance and an explanation of the process to applicants for state recognition.

(4) Compile and maintain a list of individuals for appointment to a review panel.

(5) Appoint a three-member panel to review supporting documentation of an application for recognition to advise the commission of its accuracy and relevance.

(6) Review each application, supporting documentation, and findings of the review panel and make recommendations for or against state recognition.

(7) Assist Native American Indian tribes recognized by the state to:

(A) Secure assistance for social services, education, employment opportunities, health care, and housing.

(B) Develop and market Vermont Native American fine and performing arts, craft work, and cultural events.

(8) Develop policies and programs to benefit Vermont's Native American Indian population.

(d) The commission shall meet at least three times a year and at any other times at the request of the chair. The division of historic preservation within the agency of commerce and community development shall provide administrative support to the commission, including providing communication and contact resources.

(e) The commission may seek and receive funding from federal and other sources to assist with its work.

Sec. 4. 1 V.S.A. § 853 is amended to read:

§ 853. CRITERIA AND PROCESS FOR STATE RECOGNITION OF NATIVE AMERICAN INDIAN TRIBES

(a) For the purposes of this section:

(1) "Applicant" means a group or band seeking formal state recognition as a Native American Indian tribe.

(2) "Legislative committees" means the house committee on general, housing and military affairs and the senate committee on economic development, housing and general affairs.

(3) "Recognized" or "recognition" means acknowledged as a Native American Indian tribe by the Vermont general assembly or the commission.

(4) "Tribe" means an assembly of Native American Indian people who are related to each other by kinship and who trace their ancestry to a kinship group which has historically maintained influence and authority over its members.

(b) In order to be eligible for recognition, an applicant must file an application with the commission and demonstrate compliance with subdivisions (1) through (8)

of this subsection which may be supplemented by subdivision (9) of this subsection:

- (1) A majority of the applicant's members currently reside in a specific geographic location within Vermont.
- (2) A substantial number of the applicant's members are related to each other by kinship and trace their ancestry to a kinship group through genealogy.
- (3) The applicant has maintained a connection with Native American Indian tribes and bands that have historically inhabited Vermont.
- (4) The applicant has historically maintained influence and authority over its members that is supported by documentation of their structure, membership criteria, the tribal roll that indicates the members' names and residential addresses, and the methods by which the applicant conducts its affairs.
- (5) The applicant has an enduring community presence within the boundaries of Vermont that is documented by archaeology, ethnography, physical anthropology, history, folklore, or any other applicable scholarly research and data.
- (6) The applicant is organized in part:
 - (A) To preserve, document, and promote its Native American Indian culture and history, and this purpose is reflected in its bylaws.
 - (B) To address the social, economic, or cultural needs of the members with ongoing educational programs and activities.
- (7) The applicant can document traditions, customs, oral stories, and histories that signify the applicant's Native American heritage and connection to their historical homeland.
- (8) The applicant has not been recognized as a tribe in any other state, province, or nation.
- (9) Submission of letters, statements, and documents from:
 - (A) Municipal, state or federal authorities that document the applicant's history of tribe-related business and activities.
 - (B) Tribes in and outside Vermont that attest to the Native American Indian heritage of the applicant.
 - (c) The commission shall consider the application pursuant to the following process established by the commission which shall include at least the following requirements:
 - (1) The commission shall:
 - (A) Provide public notice of receipt of the application and supporting documentation.
 - (B) Hold at least one public hearing on the application.
 - (B) Provide written notice of completion of each step of the recognition process to the applicant.
 - (2) Established appropriate time frames that include a requirement that the commission complete review of the application and issue a determination regarding recognition within one year after an application and all the supporting documentation have been filed, and if a recommendation is not issued, the commission shall provide written explanation to the applicant and the legislative committees of the reasons for the delay and the expected date that a decision will be issued.

- (3) A process for appointing a three-member review panel for each application to review the supporting documentation and determine its sufficiency, accuracy, and relevance. The review panel shall provide a detailed written report of its findings and conclusions to the commission, the applicant, and legislative committees. Members of each review panel shall be appointed cooperatively by the commission and the applicant from a list of professionals and academic scholars with expertise in cultural or physical anthropology, Indian law, archeology, Native American Indian genealogy, history, or another related Native American Indian subject area. No member of the review panel may be a member of the commission or affiliated with or on the tribal rolls of the applicant.
- (4) The commission shall review the application, the supporting documentation, the report from the review panel, and any other relevant information to determine compliance with the subsection (b) of this section and make a determination to recommend or deny recognition. The decision to recommend recognition shall require a majority vote of all eligible members of the commission. A member of the commission who is on the tribal roll of the applicant is ineligible to participate in any action regarding the application. If the commission denies recognition, the commission shall provide the applicant and the legislative committees with written notice of the reasons for the denial, including specifics of all insufficiencies of the application.
- (5) The applicant may file additional supporting documentation for reconsideration within one year after receipt of the notice of denial.
- (6) An applicant may withdraw an application any time before the commission issues a decision, and may not file a new application for two years following withdrawal. A new application and supporting documentation shall be considered a de novo filing, and the commission shall not consider the withdrawn application or its supporting documentation.
- (7) If the commission recommends that the applicant be recognized as a Native American Indian tribe, the commission shall provide a detailed written report of its findings and conclusions to the applicant and the legislative committees along with a recommendation that the general assembly recognize the applicant as a Native American Indian tribe.
- (8) All proceedings, applications, and supporting documentation shall be public except material exempt pursuant to subsection 317 of this title.
- (d) An applicant for recognition shall be recognized as follows:
 - (1) By approval of the general assembly.
 - (2) Two years after a recommendation to recognize a tribe by the commission is filed with the legislative committees, provided the general assembly took no action on the recommendation.
 - (e) A decision by the commission to recommend denial of recognition is final unless an applicant or a successor of interest to the applicant that has previously applied for and been denied recognition under this chapter provides

new and substantial documentation and demonstrates that the new documentation was not reasonably available at the time of the filing of the original application.

(f) Vermont Native American Indian bands and tribes and individual members of those bands and tribes remain subject to all the laws of the state.

(g) Recognition of a Native American Indian tribe shall not be construed to create, extend, or form the basis of any right or claim to land or real estate in Vermont or right to conduct any gambling activities prohibited by law, but confers only those rights specifically described in this chapter.

Sec. 5. EFFECTIVE DATE

This act shall take effect on passage.

and that the bill title be amended to read: "An act relating to state recognition of Native American Indian tribes in Vermont"

Note: This copy is the latest that was available, the actual bill may have had other amendments during the final legislative vote.

Indian Politics in Action

As this legislative process was ongoing in New Hampshire and Vermont, the politics within the Indian community were at a fever pitch. The internet became a battle ground as Blogs and Facebook pages pointing fingers at one another and anyone that spoke out about the ongoing political activities.

For the most part, what was put on the internet was destructive and malicious. The hot topics appeared to be related to genealogy versus "oral traditions" to determine Indian ancestry and their respective Abenaki groups.

As the internet battle of words, genealogical disclosures, personal attacks, and a whole lot of bad behavior transpired, the Vermont and New Hampshire state legislatures got a good idea how crazy, fractured and dis-functional the Indian community really is. The old saying: "united we stand strong, but divided we are weak" became the reality of this time period. As a result the state legislatures have become more careful with dealing with our Indian community.

While the Vermont groups focused on their personal and exclusive recognition they were attempting to take advantage of the New Hampshire Indian community. This strategy back-fired on them as they attempted to lay claim to represent the whole Abenaki community of the region.

As a community we do not have to be concerned about the state or federal governments recognizing us because we are already helping them in that process.

We refuse to recognize one another as members of the Indian community, so why should the government do otherwise. All the government has to do is wait and we will destroy ourselves for them.

However, something good has been transpiring. Some individuals and groups that have been laterally effected by this process have started to work together in a peaceful and cooperative way to rebuild the community.

Most significant is the fact that we as an Indian community have learned a valuable lesson in dealing within state governmental politics. We like our ancestors learned the hard way that what is said by politicians is not always what they mean or will do.

Native Words By: Ed Where Eagles Fly

The messages we receive from the unknown do not necessarily have to be from our own kind. They can be in accordance, with our consciousness... in a bird, a four legged, an insect, or even in the way a tree has fallen, or the shape of a branch. We are so capable of interpretations, and all nature is there for us to practice with, and associate... once we learn the language of interpretation. We just have to follow that Good Red Road.

Life is like a garden, how we cultivate it is a mirror of its productivity. How do we garden our Children?

Community News & Events -

Family News

Joan and Armand Robin announced the birth of their great grandson on March 17th. Also, their granddaughter, Bethany Marcotte made the Dean's list at Southern Vermont College in Bennington, Vermont, where she is a junior.

Harry M. Terrien - Law Office

Harry M. Terrien, a Band member, has announced the opening of his law offices at 40 North Main Street, in Carver, Massachusetts and at 12 Center Street, in Fairhaven, Massachusetts.

Arthur William Seymour - Update

Arthur William Seymour one of our oldest Band members notified us that he is living in North Carolina with family members. "Bill" Seymour goes way back and was the chief of the Winnoski Band in Burlington, Vermont during the early years when the Abenaki groups in Vermont were reemerging.

“Down to Earth” Performance

Ndakinna Education center presented the “Down to Earth” Performance Series. On Saturday, April 10th, 2010 Tom Obomsawin and Jesse Bruchac performed an evening of Abenaki music and story telling at the Ndakinna Education Center at 23 Middle Grove Road, Greenfield Center, New York 12833.

First Nations Conference

The first annual “First Nations, Lasting Nations Community and University Partnerships in Indigenous New England” conference is being held at the University of New Hampshire, in Durham, New Hampshire, on September 17-18, 2010. This event is being co-sponsored by Gedakinna and the Winter Center for Indigenous Traditions. A call for presentation papers is in progress.

For conference details and inquires contact: Siobhan Senier at ssenier@unh.edu, or Meghan Howey at Megham.howey@unh.edu or (603) 862-2518, or Donna or John Moody at weit@valley.net or (802) 649-8870, or Rick Pouliot (RickPouliot@gedakina.org) or (603) 673-3089. More details will be published in following issues of the Aln8bak News.

Nicole O'Bomsawin - Award

On March 23rd Nicole O'Bomsawin was asked to join the National Council of Elders of Canada in recognition of her humanitarian work to bring Native Communities together and to share her teachings about Native Spirituality.

Of the 632 Indian bands in Canada there are only 48 elders that are honored to join the Council. Nicole, the 49th elder member, is the first Abenaki to sit with the National Council of Elders.

To show respect to her elder's status, she received a rattle and an eagle feather. Now she is looking forward to work with them in their efforts to provide “pro bono” humanitarian work to the community.

Submitted by: Patrick Coté

Ice Out - Earliest Date on Record

The official “Ice Out” on Lake Winnepesaukee was declared on March 24, 2010 at 2 p.m. The previous earliest recorded date was March 28, 1921 and the latest was May 12, 1888. The “Ice Out” is the time when the winter ice melts enough to allow the MS

Mount Washington to safely navigate between the lake ports of Center Harbor, Meredith, Weirs Beach, Alton Bay, and Wolfeboro. Most of the ice fishing and ice activities were cut short this year due to the insufficient ice thickness to accommodate the “bob” houses and vehicles. The Alton Bay “ice airport” runway was open for airplane landings for a short time and Alton held its winter festival on the lake on February 14th. We were able to drive on the lake with our truck in early February but the ice conditions deteriorated quickly and by the end of February the ice was unsafe. Global warming?

Archaeological Activities

In response to ongoing archaeological and repatriation activities our Band has been more involved with these issues.

We have been working with Donna and John Moody of Winter Center for Indigenous Traditions to collaborate on these matters. The University of New Hampshire as well as the state have collections of Wabanaki Indian remains and artifacts. Our interests are to identify, document, protect, and repatriate these items as necessary.

We are also attempting to protect sacred sites from exploitation and or unnecessary “scientific study.” To keep a sense of what is going on in the field of archaeology it is necessary to maintain contact with professional archaeological organizations to hear about their works and projects.

On April 10th there were two archaeology conferences that were held in our region. The Vermont Archaeological Society held their Spring Meeting at the Black River Academy Museum in Ludlow, Vermont. The second was the New Hampshire Archeological Society / Massachusetts Archeological Society Spring Meeting at the Education Center at Rivier College, in Nashua, New Hampshire. For more information about these organizations check out www.nhas.org or www.massarchaeology.org.

Native Words By: Ed Where Eagles Fly

We know we are not on the right path... when we encounter sink-hole after sink-hole. We have to take time, step back, and reassess our Path.

Life is never lost, only our thoughts are re-directed.

We are like a glass of fresh milk, when life has filled our Spiritual glass, the Cream rises to the top.

Medicine Bag - *Nebizon Mnoda*

◀◀ Jack-in-the-Pulpit - *Dkin8ganiz* ▶▶

The Jack-in-the-Pulpit, *Arisaema triphyllum*, is called the “little cradle board” or *Dkin8ganiz* in Abenaki. when you look at the plant you see the upright “little baby” in the cradle board, hence the other name given is Jijiz or “baby in a cradle board”.

The Jack-in-the-Pulpit is a perennial that grows from 1 up to 2 feet in height. It has 1 to 2 leaves, 3 leaflets and a cup like spathe with a curving flap. The color is green to purplish brown often with stripes.



It flowers from April to late June with flowers that look like funnel shaped lilies. The flowers mature into clusters of scarlet red berries.

Warning: Fresh Jack-in-the-Pulpit plants contain quantities of calcium oxalate which can be intensely irritating. It will give a burning impression like a scalding heat. This plant should be used only by experienced herbal practitioners.

The medical part of the Jack-in-the-Pulpit is the dried and well aged root. The medicinal action of a dried root tea is as a stimulant, expectorant, purgative, and diaphoretic. The solvent used is hot water to make teas and decoctions.

Our Indian ancestors used the aged and dried root for colds, coughs, and to restore blood. It was also used externally as a poultice for snake bites, sores, boils, abscesses, ringworm, and rheumatism. Other noted uses were for bronchitis, asthma, laryngitis, and head

aches.

Cautionary Note - Everyone has different reactions, allergies, or sensitivities to foods, herbs, plants, mushrooms, medicines, etc. Always test your reaction to a new item by minimal contact or very small dose. Do not attempt to use any herbal medicine without first being assured that you can use it safely. Remember, it took generations of our ancestors to find out which herbs and plants were good for them. In the same way we must re-learn and gain our own personal experience to which things are to our benefit.

Disclaimer - The herbal information provided is to be used in conjunction with the guidance of your professional health care provider. The herbal information described above is neither advice or prescriptions. Any remedy from any source should be employed with caution, common sense and the approval of your professional health care provider.

Let Us Eat & Drink - *Micida ta Gadosmida*

◀◀ Maple Nut Popcorn ▶▶

For months we have been experimenting making various types of candy, cookies, and ice cream. One major ingredient that we have been working with is locally made Maple Syrup. We have created the best Maple Walnut Ice Cream that you could imagine but that requires an ice cream maker. We assumed that most people do not have one so we will share one of our simple candy recipes. So to celebrate the regional season of Maple Syrup we will dedicate this recipe for Maple Nut Popcorn.

1 Cup	Popcorn Kernels
¼ Cup	Oil - Bemí (a healthy type such as Sunflower or Canola (as needed),
½ Cup	Maple Syrup - Zogalimelases,
½ Cup	Butter, Wiz8wibemi,
1 Cup	Chopped Nuts (Walnuts, Peanuts, Pecans, Pumpkin Seeds, or Sunflower Seeds.

First you will need to make the Popcorn. If you use a hot-air Popcorn popper you will not need the Oil. Make the Popcorn in the way you normally do. If you are using the Oil method use a large covered pot. Put enough oil in the pot to cover the bottom to about ¼ inch in depth (¼ Cup). Heat the oil over a high heat. Test the temperature with one or two kernels. When these pop open, pour in the remaining kernels. Shake until they start popping vigorously, continue to shake and lower the heat as needed, until they all have popped. Remove from the heat and pour into a large mixing bowl. This should make about 15 cups of Popped Corn.

In a smaller pot, melt the Butter and stir in the Maple Syrup until smooth and let it cool down a little. Pour over the Popcorn and add the chopped Nuts or Seeds. Mix to coat evenly. You can use any Nuts or Seeds you want or a combination of them.

Spread the Popcorn Nut mixture on a large cookie sheet. Bake for 10 minutes at a low oven temperature (250°F). Check often and stir to avoid any burning. Cool and serve. 🍪

Abenaki Word Search

"Basket Making" Words -

WORDS TO FIND:

MENODA	BASKET
NIMMOWANINODA	A PACK BASKET
MASKWAINODA	A BIRCH BASKET
ALIPAKTAHA	POUND ASH FOR SPLINT
L8BAGENEM	BRAID SOMETHING
LESKANAWA	WEAVE
LAGWEZEM	CUT TO SHAPE
PIK8NAL	STRING
ABAZNODA	ASH BASKET
NEBI	WATER
ABAZIAL	WOOD
ABAZI	TREE
WLITO	MAKE
L8BAGENA	A BRAID
TEMEZ8	CUT OFF, TRIM
PK8GNA	BEND IT
KELABIDO	TIE
L8BASEEM	CUT INTO STRIPS
WIGEBIAL	SPLINTS
ACHIGAN	DYE FOR COLORING
AWAKA	USE



Basketry By: Denise K. Pouliot

Say That In Abenaki - By: Jesse Bruchac

Ida Ni Aln8ba8dwa - Basket Making

Nouns -

aalijomukik	gloves
abaziak	a tree
abazial	wood
abaznodaal	a basket made of ash
	"wooden bag"
abaznodasisal	a little basket of ash
achiganal	dye for coloring
agakigamwinnoak	a teacher
amkw8ninodaal	spoon basket
bakam8ganal	a pounder, hammer for
	pounding ash
bamijinakwtagil	a crosspiece
chachalikwsak	the decorative loops
	woven into the sides of
	baskets, warts
chakwakwk	a knife
chamsisal	tiny sweet grass baskets
l8bagenal	a braid
leskanaw8ganal	weaver, splint used to
	make the body of a
	basket
maahlakwestiganal	hoop which strengthens,
	rim or frame
maahlakwsak	black or brown ash tree
manohigadzik	a customer
menodaal	a basket, a bag
nebi	water
nem8takabidjik	stander, a vertical splint
nimmowaninodaal	a pack basket, for food
nod8bagenigad	a sweet grass braider
nojabaznodakadzik	a basket maker

nojigebakwaidzik
temezpanahonak
wawiganal

wawizidzik
wiazonal
wiazonnodaal
wigebial
wl8giadiganiabazial

wlim8kil mskikoal
wsizukwaiganal

Action Verbs -

wlito	make
awata	use
alipaktaha	pound ash for splints
maahlakwsoka	gather ash
pkwaha	peel
l8bagenem	braid something
l8basem	cut in strips
temez8	cut off, trim
lagwezem	cut to a shape
leskanawa	weave
kelabido	tie
skaala	stand it up
ponemen	put it down
d8pkenemen	lift it up
kwelbenemen	turn it around, turn it over
pk8gna	bend it

Simple Sentences -

wlito abaznoda	make a bakset
pkwaha wigebial	bend a splint
l8basem leskanaw8ganal	cut a weaver
l8bagenem wlim8kil	braid sweet grass
mskikoal	
temez8 abazi	cut a tree (wood)
awaka	use a mold
wl8giadiganiabazial	

Remember that the “i” is the strong “e” sound.

8 = Ô or ô = nasal long “o” sound

Animal Tracks - Red Squirrel - Mikoa Makwigid

The Red Squirrel, *Tumiasciurus hudsonicus*, is also called the Pine or Spruce Squirrel. It is 8 to 10 inches over the body and head and the bushy tail is 6 to 8 inches long. In the summer the color is distinctly reddish with a darker line along the side and whitish belly. In the Winter the color is lighter.



Their habitat is pine, spruce, mixed hardwood forests, and swamps. The habitat range covers the coniferous forests from New England and eastern Canada through the Great Lakes to Alaska, and down into the Rocky Mountains.

The Red Squirrels eat all types of conifer cones, nuts, seeds, fungi, eggs, and insects. You can often find signs of them, which are their “feeding spots.” They have a habit of using a particular stump, rock, or elevated spot where they will feed. At these places there will be a midden of a considerable amount of cone scales and nut parts that accumulate in piles around that spot.

They make two types of nests depending on their location. If there are tree cavities they prefer these locations. Otherwise they will make an outside nest in a conifer tree, this nest is usually about 12 inches in diameter. The nesting materials used are grasses, leaves, twigs, bark, and sometimes the fur of other animals.

They usually have two litters per year. The young are born in April and May and later during August and September. The litters are usually 2 to 6 and the gestation period is approximately 38 days.

The Red Squirrels are aggressive for their size. They are known for their noisy calls and threats. They can also be very destructive if they decide to get into your property. They have been observed gnawing through siding and roof vents to get inside attics.

This is the toughest and smallest tree squirrel that populates the woods around our headquarters. It is active all year round and is often seen competing with the much larger Gray Squirrels at our bird feeders.

We have also observed them making tunnels under the snow, from a safe place to the area under the bird feeders. It is also known to forage for food into the night.

Book Review -

Uncommon Threads

"Wabanaki Textiles, Clothing, and Costume"

Bruce J. Bourque and Laureen A. Labar

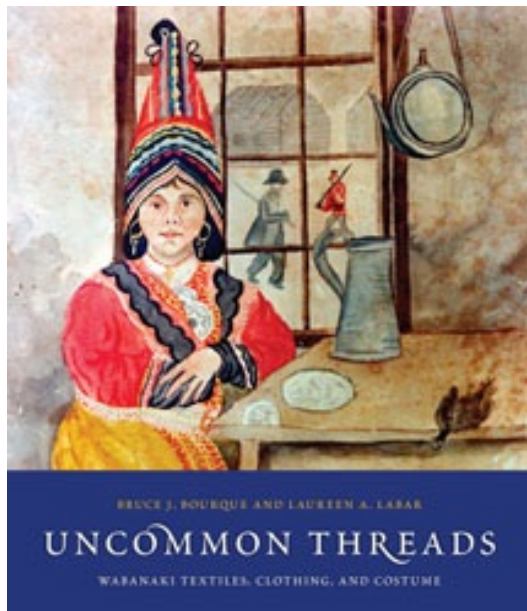
Maine State Museum, Augusta, Maine, 2009

University of Washington Press, Seattle, Washington

ISBN: 978-0-295-98870-2

Price: \$45.00 / Paperback - 165 Pages

This is an extremely interesting book that documents the material culture of the Wabanaki people. As the title implies it covers a wide variety of early historical examples of textiles and woven items. It also covers clothing, costumes, beadwork, basketry, silver work, and several other topics. Each topic and example discussed has detailed examples and pictures. This is another must have book for those that want to replicate traditionally accurate regalia and the personal items that were worn and used in the past by our ancestors.



Native Words By: Ed Where Eagles Fly

Love is so piercing, that it can effect how another heart reacts.

Blessings are beyond human words.

Speaker Speaks -

On the home front Denise and I have been working on the house and headquarters in anticipation of holding future events and community meetings here. The early Spring has brought our flower and herbal gardens into their full glory. It appears that over the Winter our plants multiplied and spread considerably.

In regard to the Band, it would be an understatement to say that the last few months have been very dramatic, emotional and busy. We started this time period with a series of personal internet attacks on nearly everyone in the Abenaki community. Now, it seems that we have gotten through this time of nastiness; and in fact, many old enemies are now at least common allies.

These attacks were often in response to the very active legislative process that was ongoing in New Hampshire and Vermont. Fears grew that one group or another would dominate our Abenaki community. Too much time was spent in this process that ultimately was resolved by the dominate political society that still treats Indians as warring "wards of the state."

As this has been going on, Denise and I met with and discussed community issues with many individuals and groups. It seems that old perspectives of our community needed to be revisited and reevaluated. Most people really do not remember why we have all been working independently and sometimes in different directions. Time and maturity has healed many issues of discord. We look forward to the peaceful resolution of our differences as we work to improve our Abenaki community.

We may have to focus more on regional inter-family relations. Tribal groups with a strong sense of community and united kinship are generally more successful, and we need to do the same.

As we go into this year we will work on membership issues and will be focusing more and more on core values and traditions. Language, traditional crafts, and skills will be the primary issues and topics that we will be actively pursuing during the year. To those of you that want to protect and preserve our traditions for future generations - Join us on the "Good Red Road" of our Ancestors.

N'lets! N'al8gom8mek! - All Our Relations!
Paul W. Pouliot, Sag8mo



2010 Schedule of Cowasuck Band Activities

- MAY 22** GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE
- JUNE 12** GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE
- JUNE 18 - 20** N'DAKINNA SPRING ABENAKI LANGUAGE CAMP GATHERING
N'DAKINNA EDUCATION CENTER, GREENFIELD CENTER, NEW YORK
INQUIRIES & RSVP to www.westernabenaki.com
- JULY 12 - 16** WIJOKADOAK SUMMER ABENAKI LANGUAGE CAMP GATHERING
ROUTE 114, WARNER, NEW HAMPSHIRE
INQUIRIES & RSVP to www.wijokadoak.com
- JULY 23 - 25** COWASUCK BAND FAMILY SUMMER GATHERING
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE
GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
- AUGUST 14** GRAND COUNCIL & ELDERS COUNCIL MEETING (12:00 - 5:00 PM)
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE
- SEPTEMBER 10 - 12** CHIEF WOLF SPIRIT SCHOLARSHIP FUND GATHERING & POW WOW
RIVER BROOK RV RESORT, 1120 ROUTE 25, RUMNEY, NH / INQUIRES TO: 888-786-2333
- SEPTEMBER 25 - 26** COWASUCK BAND - COWASS FALL LANGUAGE CAMP GATHERING
840 SUNCOOK VALLEY RD., ALTON, NEW HAMPSHIRE - DETAILS & DATE TBA

SOME MEETING DATES AND LOCATIONS ARE TO BE ANNOUNCED (TBA) OR ARE SUBJECT TO CHANGES SO
PLEASE CALL (603) 776-1090 IN ADVANCE OR CHECK THE WEBSITE FOR CONFIRMATION FOR ALL ACTIVITIES

✂ =====

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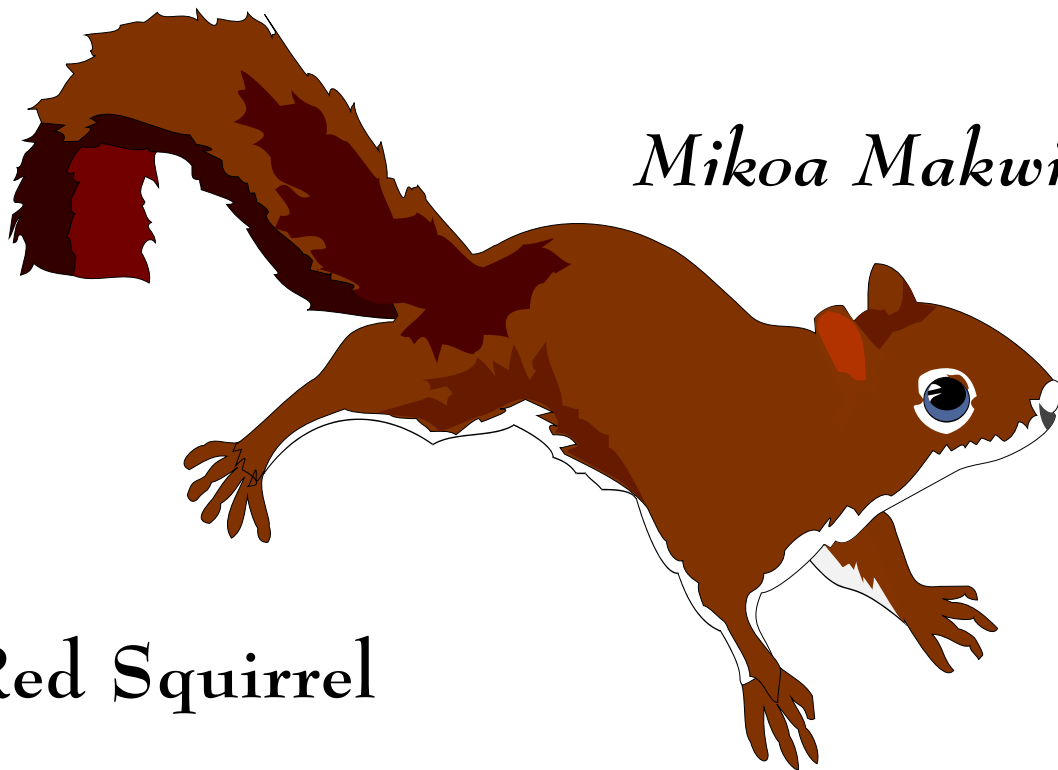
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Indian Group Affiliation: _____



Mikoa Makwigid

Red Squirrel

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